

removed the blood [from her or it]. (TA.) — **سَلَّتْ دَمَ الْبَدْنَةِ** (M, K) means, accord. to Lh, *He scraped off the blood of the بدنة [or beast brought to Mekkeh for sacrifice, or there sacrificed,] with the knife*: but [ISd says, (and in like manner **هَلَّتْ دَمَ الْبَدْنَةِ** is expl. in the L as on the authority of Lh,)] in my opinion the meaning is, *he scraped off the skin of the بدنة with the knife so that he made its blood to appear*. (M. [The explanation in the K is made up from the two different explanations in the M, being as follows: **فَسَّرَهُ حَتَّى أَظْهَرَ دَمَهَا**, as though meaning *he scraped off the dried blood of the بدنة so that he made its fresh blood to appear*: but in the copy of the K followed in the TA, **النَّدْبَةِ** (i. e. *the scar*) is put in the place of **الْبَدْنَةِ**, and the former of these two (i. e. **النَّدْبَةِ**) I regard as the right word.] — **سَلَّتْ** also signifies *He cut off* a thing. (K. [This is said in the TA to be the primary meaning: but accord. to the A, the phrase here following, in which it has this meaning, is tropical.]) You say, **سَلَّتْ أَنْفَهُ**, (S, M, A, K,) aor. 2 and 2, inf. n. **سَلَّتْ**, (M,) *He cut off his nose* (S, M, A, K) entirely (TA) with a sword. (S, A.) And **سَلَّتْ يَدَهُ بِالسَّيْفِ** *He cut off his hand, or arm, with the sword*. (M.) And **سَلَّتْ شَعْرَهُ** *He shaved off his hair*. (M, K.) And **سَلَّتْ رَأْسَهُ** *He shaved his head*. (Aṣ, S, L.) — **سَلَّتَهُ** *He beat, struck, or smote, him*: (K, TA:) and **فَلَّجَتْهُ** (TA.) You say, **سَلَّتَهُ مِائَةَ سَوْطٍ** *I inflicted upon him a hundred strokes of the whip*. (S, TA.) — And **سَلَّتْ بَوْلَهُ** *He cast forth his excrement, or ordure*. (K.)

7. **انسلت عتاً** *He stole, or slipped, away from us without his being known to do so*. (M, K.)

8: see 1, in the former half of the paragraph.

سَلْتٌ *A species of شعير [or barley], (Lth, S, M, Mgh, Mṣb, K,) having no hush, (Lth, S, Mgh, Mṣb,) أجرد [which may mean either beardless or smooth], (Lth,) [in appearance] as though it were wheat, (S,) growing in El-Ghomr and El-Iljáz; (Mgh, Mṣb;) the سَوِيق [or meal of the parched grain] whereof is employed as a cooling diet in the صَيْف [or summer]: (TA:) or i. q. شعير [i. e. the common barley]; (M, K;) as some say: (M:) or the sour (حامض) sort of شعير: (M, K:) or a white شعير, without hush: or, as some say, a species of wheat; but the explanation next preceding this last is the more correct, for **السَّلْتُ** and **الْبَيْضَاءُ** are mentioned in a trad. as distinct, each from the other, and by the former is meant wheat: (TA:) or a species of شعير with a thin hush and small grain: (IF, Mṣb:) or a grain between wheat and barley (شعير), not having a hush like that of the latter, and thus being like wheat in smoothness, and like barley (شعير) in its nature, or quality, and in its coolness: (Az, Mṣb:) accord. to Es-Şeydelánee, like barley (شعير) in its form, and like wheat in its nature, or quality; but this is a mistake: (Ibn-Eṣ-Şaláh, Mṣb:) [gymnocrithon (i. e. hordeum nudum) of Galen: *tragus* of Diosc. (Golius.)]*

Bk. I.

ذَهَبَ مِنِّي فَلْتَةٌ وَسَلْتَةٌ *It (a thing, or an affair, TA) escaped me*: (K, TA:) accord. to some, **سلتة** is here an imitative sequent. (TA.)

سَلَّتْ *A woman who does not make frequent use of حِنَاءَ [for tinging, or dyeing, her hands]; (S;) a woman who does not frequently tinge her hands with خَضَابَ: (M:) or a woman who does not make use of خَضَابَ for herself (M, A, K) at all: so some say. (M.) It is related of the Prophet, in a trad., that he cursed such a woman. (TA.)*

سَلَّتَهُ *What is extracted, or made to come forth, (M, K,*) from a gut [by compressing it] with the hand. (M.) — What is taken off with the finger from the sides of a bowl, to clean it. (S, K,*)*

أَسَلَّتْ *A man (S) whose nose has been cut off (S, M, K) entirely. (S, K.)*

مِسلَاتُ حِنَاءٍ [app. *An instrument with which حِنَاءٌ is scraped off, or removed, from the hand*]. One says, **أَعْطِنِي مِسلَاتِ حِنَائِكَ** [*Give thou to me &c.*]. (A.)

مَسْلُوتٌ *That whereof the flesh that was upon it has been taken off or away, or removed. (K.) — And A shaven head. (Aṣ, S, L.)*

سلم

سَلْمٌ *A calamity, or misfortune. (S, M, K.) — A hard, or severe, year. (S, M, K.) — A [goblin, or demon, such as is termed] غُول. (S, M, K.) — A she-camel having no tooth remaining, and whose lower lip has fallen and she is unable to raise it. (K, TA. [The explanation in the CK is faulty: the last words should be **لَا تَسْتَطِيعُ رَفْعَهُ**]) Some say that the م is augmentative. (TA.) — One says also **مَا أَصَابَ سَلْمًا**, [in the CK **سَلْمًا**,] meaning *He got not anything. (K, TA.)**

سلج

1. **سَلَجَ**, aor. 2, inf. n. **سَلَجَانٌ** (S, O, Mṣb, K) and **سَلَجَ**, (S, O, K,) *He swallowed* (S, O, Mṣb, K) a morsel, or mouthful, or gobbet, (S, O, K,) and food, (TA,) or a thing; (Mṣb;) as also **سَلَجَ**, aor. 2; (Mṣb;) and **تَسَلَجَ**: (O, K,*) or **سَلَجَانٌ** signifies the *eating quickly*. (TA.) Hence the saying, **الأَكْلُ سَلَجَانٌ وَالْقَضَاءُ لَيَانٌ** [*Eating is a swallowing, and paying is a putting off*], (S, Meyd, O,) or **الأَخْذُ سَلَجَانٌ وَالذِّمُّ** [*Taking, or receiving, is a swallowing, &c.*]: (Meyd, TA:) i. e., when a man receives a loan, or the like, he devours it [greedily]; but when he from whom he has received it demands his due, he puts him off by promising to pay it: (S, O:) a prov., (Meyd, O, TA,) applied to him who takes the property of others and to whom it is easy to do so; but when he is sued for payment, puts off, and it is difficult to him: (Meyd:) meaning that one loves to take, and hates to return, or restore.

(L. [See also **سُرَيْطَى**].) — **سَلَجَ النَّاقَةَ**, said of a young camel, *He sucked the she-camel*; (O, K;) as also **مَلَجَهَا**. (L, TA.) = **سَلَجَتِ الإِبِلُ**, aor. 2, (S, K, TA,) inf. n. **سَلُوجٌ**; (TA;) and **سَلَجَتْ**, aor. 2; (K, TA;) or the latter only accord. to AHn; (TA;) or the latter is better than the former accord. to Sh; (O, TA;) *The camels had a looseness (S, K) of their bellies (S) from eating the plant called سَلَج*. (S, K.)

5. **تَسَلَجَ**: see 1, first sentence. — Also *He persevered, or persisted, in drinking* (Lh, O, K) the beverage called **نَيْبِدٌ**, (Lh,) or wine; (O, K;) like **تَزَلَجَ**; (Lh;) meaning *he made it to enter his سَلَجَانٌ; (O;) or as though he filled with it his **سَلَجَانٌ**, (K,) i. e. his **حُلُقُومٌ**: (TA:) and so **استلج**. (O, K.)*

8: see what next precedes.

سَلِجٌ: see **سَلَجَجٌ**, below.

سَلِجَةٌ *A سَاجَةٌ*, (O, K,) i. e. *an oblong and squared piece of wood of the tree called سَاجٌ, as brought from India, (TA in art. سوج,) from which a door is cloven, or divided off, lengthwise*: (O, K:) so says AHn. (TA.) = See also what next follows.

سَلَجٌ *A certain plant, (S, K,) upon which the camels pasture, (S,) soft, flaccid, or fragile, of the shrub-kind; (TA;) also called سَلَجَانٌ, (K, TA,) or سَلَجَانٌ, (CK,) like قَمَحَانٌ; (K;) and سَلِجَةٌ: (TA:) or the سَلَجَانٌ, (O, TA,) i. e. **سَلَجَانٌ**, with damm to the س, and teshdced and fet-h to the ل, (O,) is a species of the سَلَج; (O, TA;) and this last is one of the largest of the kind of trees called **حَمِضٌ**: (O:) accord. to AHn, (TA,) or as is said by some one or more of the Arabs of the desert, (O,) the سَلَج is a large kind of trees, like the tails of the [lizards called] **ضِبَابٌ** [pl. of **ضَبٌّ**], green, and having thorns, and [of the kind termed] **حَمِضٌ**: (O, TA:) in the T it is said to be a sort of **حَمِضٌ** that ceases not to be green in the summer, or hot season, and in the ربيع [app. here meaning autumn], and is weak, or weak and soft: Az also says that it grows in the plains, or level tracts, has a fruit, or produce, with a sharpness in the extremities thereof, and is green in the [season called] ربيع, and then dries up, and becomes yellow: and he adds, [contr. to what has been said above, from his work, the T,] it is not reckoned among the trees called **حَمِضٌ**. (L, TA.)*

سَلَجَانٌ or **سَلَجَانٌ**: see the next preceding paragraph, in three places.

سَلَجَانٌ *The حُلُقُومٌ [properly the windpipe, but here app. meaning the gullet: see 5]. (O, K.) One says, **رَمَاهُ اللَّهُ فِي سَلَجَانِهِ** [*May God smite him, or afflict him, in his سَلَجَانٌ*]. (O.)*

سَلِجٌ and **سَلَجَجٌ** and **طَعَامٌ سَلَجَجٌ**